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(December-January) or in Mah (January-February); if the clan celebrates the festival later (the Jate clan of Mohnar in Mangnar *pargana*, for example, with its brother clans the Tokalor and the Hukur of Erpanar, celebrates it on the full moon day of Chait (March-April)), the men return to their houses and are free to resume marital relations as soon as the last grain has been winnowed, when the *pen-wadda's* or clan-priest of the village where the clan-god is kept offers an egg before him, and in the subordinate villages of the clan which have no separate clan-god of their own the *kasyeq-gaita* offers an egg before the Village Mother. In some tracts where the New Urad-Koqsar festival is late there is a separate New Kosra festival in Pusi (December-January), and this appears there to be the signal for the ending of this taboo (*polo*). For it is not only sexual relations and sleeping in the village that are taboo in this period; but also such activities as the cutting of bamboos and grass, which obviously cannot be postponed so late as Phagur and Chait.

While the taboo lasts, and the men live in the fields, the women sleep in the village, and arrive in the fields at sunrise, bringing the day's food already cooked. The men, before starting their day's work, have a substantial meal of *gato* (Hindi, *bhat*) or thick porridge of mixed hill grains, spiced with the various pulses, roselle and other forest fruits and vegetables, salted, and improved by flesh, if available, of field mice, hares or birds. At about 10 a.m. and again at 2 p.m. they expect to have *jawa* (Hindi, *pej*) or thin gruel consisting of the water in which their *gato* has been boiled. They have a final meal of *gato* at sunset, which the women cook in the fields and give their men to eat there, taking back their own share to eat in the village. Cooking pots are kept generally in the *ketul*. At harvest, to save time and enable the women to get to work earlier, the morning meals also are cooked in the fields. On the last day before a woman is due for the seclusion of the menstruation room or hut, she brings food sufficient to last her menfolk that day and the next five.

Harvest

No ceremony precedes reaping. Men, women and children reap, using small iron sickles of the type common throughout the Central Provinces. I have not seen the reaping of the early grains. The *penda* fields in early December are an untidy sight; the various grains and pulses are sown higgledy-piggledy all over the area, and no attempt is made to keep different crops separate. Reaping is therefore an eclectic and slow performance, especially of such grains as *kang* and *bajra*, little of which are sown, and which have, therefore, to be searched for in the welter of other crops. *Sem* and other pulses riot over the poles planted in

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805 morning after the murder, ultimately going to the police when there were fifty-four knots on it.

The Maria names for the times of day belong to this sub-chapter, but as they follow so closely the daily routine, I give them in the next sub-chapter.

G. Daily Routine

● 512 805 The following list of times of day was taken from Bison-horn Marias. It is more comprehensive than the Hill Maria nomenclature but the latter understand or have similar expressions in their own dialect for the Gondi expressions used by the Bison-horn Marias, though phrases dealing with ploughing or buffaloes, and Halbi expressions, unless corruptions of Gondi expressions, are not current in the hills. In the list, Ha. stands for Halbi, Hi. for Hindi and G. for Gondi.

Hāchehusānā (G.) ..	2 or 3 a.m., the time when the ***hāch-pitte*** or king-crow calls '***Thākur-jī, thākur-jī!***' in the forest.
Kōrrk-husānā (G.) ***Kukra-bastan*** (Ha.)	Cock-crow.
Pal-tōrr-tintā (G.) ***Hal-jorto-berā*** (Ha.)	5 a.m., time to put the yoke or ***hal*** on the oxen.
Pharphar-berā (Ha.) ..	When the darkness is fleeing; ***pharphar*** is Gondi, the Nagpur Gonds saying ***phalphal-ātū*** for this time.
Narhōm (G.) ..	Just before sunrise.
Tirtir-pōrrd (G.) ***Tirtir-berā*** (Ha.)	The time when the sun is rising 'tir-tir' above the horizon.
Eh-pōrrd (G.) ***Pānhārī-berā*** (Ha.)	7 a.m., when the women go to fetch water (***eh***).
Hāt-pōrrd (G.) ***Hāto-berā*** (Ha.)	9 to 10 a.m., time to go to the market (***hāt***); sometimes they say '***hātō-pej-berā***', the time to have ***pej*** gruel before leaving for the market.
Jāwā-pōrrd (G.) ***Pej-berā*** (Ha.)	About 10.30 a.m., the time for the morning meal of gruel (***jāwā*** or ***pej***).
Tallā-pōrrd (G.) ***Mund-berā*** (Ha.) or ***Ād-pōrrd*** (G.)	12 noon, when the sun is directly over the head (***tallā*** or ***mund***), or when the day is half (***ād***, corruption of the Hindi ***ādhā***) over.
Arhāhū-berā (Ha.) ..	2.30 p.m.; literally '2½-time'; though Halbas do not know the clock, yet they use the expression, and so do nearly all Bison-horn Marias.
Hirrī-pōrrd (G.) ***Kaikī-berā*** (Ha.)	About 4 p.m., when flocks of green parrots (***hirrī***, ***kaikī***) invade the fields, and the women return from the fields.
Rafraf-berā (Ha.) or ***Rātokandiā-berā*** (Ha.)	When the sun is half below the horizon. '***Rafraf***' is probably Gondi. Sunset in Maria is '***pōrrd digmōtā***'.
Kōndāng-ūlhānā (G.) ***Gai-goru-berā*** (Ha.)	Time for tying up cattle.
Mas-mas (G.) ***Masmas-berā*** (Ha.)	When the light is fast going.
Jhul-pul-berā (Ha.) ***Phul-sundrī*** (Hi.)	About 7.30 p.m., when the flowers all shed their greatest fragrance.

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Bhainsā-andhyār (Ha.)	..	'Buffalo-darkness', when the evening has become as dark as a buffalo's hide.
Tindī-tindānā (G.) / *Bhāt-kurā* (Ha.)	..	9.30 p.m., the time of eating (*tindānā*) the supper of boiled rice (*bhāt*).
Bhāt-nānā-kurā (Ha.)	..	The time when drowsiness (*nānā*) comes over one after supper.
Narjām (G.)	..	Midnight. The Hill Marias say *narjūm*.

The routine of the Bison-horn family's day is roughly as follows. The woman rises at cock-crow, and arranges her hair, but does not wash. She then pounds grain with the *usṭal* husker. Her husband gets up when it is time to yoke the bullocks, and goes off to plough. She then sweeps out the house and its surroundings, and goes to the river to fetch water, and on her return cooks the *pej* gruel for her husband's meal; any spare time is occupied in basket-making. He generally comes home for this meal, but when the field-work is heavy, she takes it to him there. If they have had their meal in the house (the women always eat after their men have been satisfied), they return together to the field, where the wife works as hard as the husband, often even ploughing. She stays in the field till 'parrot-time' and then goes back to the house to prepare the evening meal, bathing naked on her way in a river pool. Her husband comes back at dusk, and ties up the cattle in the *bari* or in the byre; the children bring them home, calling stray animals with a kind of shrill yodelling. He then bathes naked in the men's pool, and returns for his supper and sleep.

I have not attempted to recapitulate the daily routine of the Hill Maria, most of which, including his four meals, has been detailed in the preceding pages, which have generally dealt primarily with him rather than the Bison-horn Maria.

H. Fire-Making

All Marias and most Murias make fire by means of a fire-saw. A piece of bamboo about 1½ or 1¼ inches in diameter and about 16 inches long is split down the centre for about half its length, and wedged open with a pebble or a bit of stick at the split end. This 'hearth' stick is called by Hill Marias a *nogho*, and is explained by them as the 'mother' of the fire. Another length of bamboo, perhaps a little longer than the 'hearth', is split in half, and one half is trimmed along the top of the split to a clean, sharp edge; this trimmed half they call the *kanda*. A flat boulder is selected and firmly planted on the ground. On top of this are placed dry leaves, or a bit of old rag, if available; and two men hold the 'hearth' down by its ends on the stone and the leaves, so that the leaves are under the V formed by the wedged split. The third man then saws

[see cat. 116, p. 423. – Ed.]